

"Aap uske liye maghfirat ki du'a kare ya na kare(baraabar hai), Agar Aap unke liye 70 dafa bhi du'a karenge Allaah Ta'ala unko hargiz na bakshega"
[At-Taubah:80].

- Ibraheem(ﷺ) chahte the ke unka waalid Allaah par imaan le aaye, wo unhe samjhate bhi hai laikin unka waalid Allaah par aaur uske nabi Ibraheem par imaan nahi laata[Maryam:44].

Qayamat ke din Ibraheem(ﷺ) apne waalid ko jahannum ke azaab se na bacha sakenge.

- Zakariya(ﷺ) budhaape tak be aaulaad rahe aaur budhaape me Yahya(ﷺ) paida howe[Maryam:5].

- Maryam(ﷺ) nahi chahti thi ke baghair shaadi ke unke ghar bachcha paida ho:

﴿قَاتَلَ يَلِيَّتْنَى مُثْ قَبَلَ هَذَا وَكُنْتَ أَسْيَى مَقْسِيَّاً﴾

"Kahne lagi ke kaash mai is(bachche ki paidaayesh) se pehle marchuki hoti aaur bhooli basri hogayi hoti"[Maryam:23].

Magar Allaah ki marzi ke aage bebas thi aaur Isa(ﷺ) baghair baap ke unse paida howe.

- Rasool Allaah(ﷺ) ki goodh me unka nawaasa tha aaur uski jaan nikal rahi thi jisko dekh kar aapki aankho se aanso jaari hogaya [Bukhari:1284, Muslim:923].

Aap apne bete Ibraheem ke paas aaye wo jaankani ki haalat me the, Aapki aankho se aanso jaari hogaya aur farmaya: "Beshak aankhe aanso bahaati hai aaur dil ghamgeen hai laikin hum zubaan se wahi baat kahenge jo hamaare Rab ko raazi karde, aye Ibraheem! hum teri judaayi par yaqeenan ghamgeen hai"[Bukhari:1303, Muslim:2325].

Soonchiye! Jab hidaayat dena, aaulad dena aaur zindagi dena anbiya(ﷺ) ke ikhtiyaar me nahi to phir Ja'far Saadiq(عليه السلام) ke kunde bhar kar ye umeed rakhna ke meri mushkilaat hal hojaayegi kaise mumkin hai?

Yaad rakhe ye sab ikhtiyaraat Allaah Ta'ala akele ke paas hai, kisi aaur ke baare me ye tasleem karna ke aaulaad dena, muqaddime se bari karna ya zindagi aaur maut dena uske ikhtiyaar me hai shirk-e-akbar hai jisse Aadmi ka islaam khatam hojata hai.

Kunde Ja'far Saadiq(عليه السلام) ke naam ki nazar wa niyaaz hai, nazar maanna ibaadat hai aaur ibaadat sifr Allaah Ta'ala ke liye khaas hai. Ise kisi doosre ke liye anjaam dena shirk hai balke har wo khaana jo kisi ghairullaah ke naam par ho Allaah Ta'ala ne haraam kiya hai:

﴿حُرِمَتْ عَلَيْهِمُ الْأَيْمَةُ وَاللَّدُّمْ وَلَحْمُ الْخِنْزِيرِ وَمَا هُنَّ بِغَيْرِ اللَّهِ يَهُودُ﴾

"Tum par murdaar, khoon, khinzeer ka goosht aaur jis par Allaah ke siwa doosre ka naam pukaara gaya haraam kiya gaya hai"[Al-Mâ'idah:3].

KUNDO KI ASAL KAHAANI:

22 rajab Imaam Ja'far Saadiq(عليه السلام) ka na yaum-e-wilaadat hai na yaum-e-wafaat, aap 8 Ramzaan 80 Hijri me paida howe aaur aap ki wafaat 15 shawwaal

148 hijri ko hai.

22 rajab ko kaatib-e-wahi Mu'aawiya bin Abi Sufiyaan(رضي الله عنه) faut howe, Mu'aawiya(رضي الله عنه) se Ahle Tashee' ki adaawat aaur dushmani koi dhaki chhupi baat nahi hai, taqiya karna unke mazhab me daakhil hai, is liye ye doosro ko seedhi baat nahi bataate ke hum loog wafaat-e-mu'aawiya ka jashn manaa rahe hai balke taqiya karke aaur farzi qisse kahaaniya sunaakar loogo ko gumrah kar rahe hai.

Is liye yaad rakhe ke 22 rajab Syedna Mu'aawiya(رضي الله عنه) ka yaum-e-wafaat hai, ahle tashee' ke nazdeek to ye din baabarkat ho sakta hai laikin sahaaba-e-kiraam se ta'aluq rakhne waalo ko in kundo se ijtenaab karna chaahiye ta ke shirk se bach jaaye aaur ashaab-e-rasool(رضي الله عنه) se mohabbat ka saboot bhi de-sake.

Abu Sayeed(رضي الله عنه) riwaayat karte hai ke Rasool Allaah(ﷺ) ne farmaya: "Mere sahaaba ko bura na kaho us zaat ki qasam jiske haath me meri jaan hai agar tum uhad pahaad ke baraabar soona kharch karlo to unke aik mudh ya aadhe mudh ke baraabar bhi nahi ho sakte"[Bukhaari:3673, Muslim:2541].

Allaah Ta'ala farmate hai:

﴿مَحَمَّدُ رَسُولُ اللَّهِ وَالْأَئِمَّةُ مَعَهُ أَئِمَّةٌ أَعَدَّ اللَّهُ لَهُمْ بَأْنَامَةً﴾

"Muhammad Allaah ke rasool hai aaur jo loog unke saath hai(yaani sahaaba-e-kiraam) wo kaafero par sakht hai aapas me rahem dil hai"[Al-Fath:29].

Ye poori aayat sahaaba-e-kiraam ki azmat wa fazeelat, ukhrawi maghfirat aaur ajr-e-azeem ko waazeh karrahi hai. Lehaaza sahaba-e-kiraam se mohabbat imaan ka hissa hai.

Lakadhaare ke qisseh ka ghalat hona to bilkul waazeh hai kyunke madina me jis wazaarat aaur baadshaahat ka zikr kiya gaya hai, uska to wajood hi nahi hai, Ja'far Saadiq(عليه السلام) ke daur-e-hayaath me musalmaano ka darul khilaafa baghdaad raha hai ya damishq, Ahle tashee' ne lakadhaare ka afsaana taraasha aaur 1904 AD me Lucknow aaur Rampur ke shiyo ne is shirkiya bid'at ka aaghaz kiya aaur chunke 'aam musalmaan apne deen se naawaqif hai balke unhe Allaah Ta'ala ke ahkamaat se koyi dilchasp hi nahi hai, namaaz qayyam karne aaur zakaat ada karne aaur deegar faraa'ez baja laane ka unke paas waqt hi nahi hai, unki 'amli zindaagi islaami nahi hai balke wo dunya ki mohabbat me gharq hai, rasm wa riwaaj aaur baap-daada ke taur tareeqo ko ahmiyat dete hai, khilaaf-e-islam rasm ki adaaiji ke liye unke paas waqt bhi hai aaur daulat bhi, gharz shaitaan ne unhe gumrah kar rakha hai, unke andar kundo ki shirkiya bid'at ne khoob riwaaj pakda, Aal-e-Muhammad ki mohabbat ki Aad me shaitaan ne shirk ko mu'ashere me 'aam kiya, Allaah Ta'ala hame shaitaan ke hathkando ko jaanne aaur usse mahfooz rahne ki tawfeeq de, Ameen.

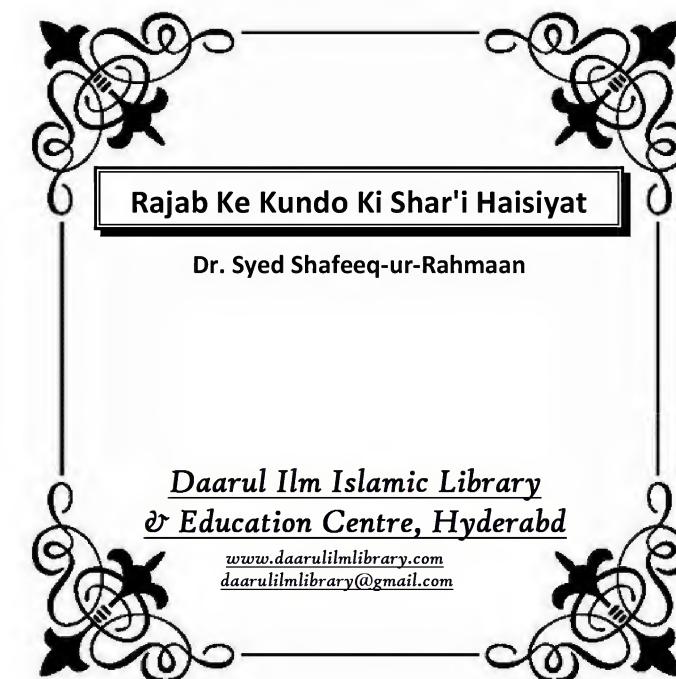
﴿رَبَّنَا لَا تُثْنِي عَنِّيْغٍ فَلَوْلَا يَبْعَدُ اذْهَبِيْتَنَا وَهَبْ لَنَا مِنْ لَكُنْ رَحْمَةً إِنَّكَ أَنْتَ أَنْوَهَنْ﴾ آمين

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaitaan insaan ka azli dushman hai jab Allaah Ta'ala ne uski sarkashi ki bina par usko zaleel-o-khwaar hokar nikal jaane ka hukm diya to usne ye baat kahi:

﴿قَالَ يَهُمْ أَعْبَدُنَّ لَهُمْ حِرَاطَكَ الْمُسْتَقِيمَ لَتُمُّ لَأْتَنَّهُمْ مِنْ بَيْنِ أَيْمَانِهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ نَحْرِهِمْ وَعَنْ شَمَائِلِهِمْ لَكَ تَعْدُ أَكْثَرُهُمْ شَكِيرِينَ﴾

"Usne kaha ba sabab iske ke aap ne mujhe gumrah kiya hai mai qasam khaata hoon ke main unke liye aapki seedhi rah par baithoonga, phir unpar hamla karonga unke aage se bhi, unke peeche se bhi, unke dahni jaanib se bhi aaur unki baayi jaanib se bhi aaur aap unme se aksar ko shukr guzaar na payenge" [Al-A'râf:16,17]

Laikin Allaah ke khaalis bande shaitaan ke waar ka muqaabla karte rahenge, wo shaitaan ki chaalo ko samjhenge aaur usse bachte rahenge.

Allaah Ta'ala farmate hai:

﴿إِنَّ عَبْدَنِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطُنٌ﴾

"Beshak mere sachhe bando par tera koyi qaabo aaur bas nahi hoga" [Al-Isrâ':65]

Shaitaan ke daao mese sabse qatarnaak daao ye hai ke wo insaan ko aqeedeh ki kharaabi me mutbela karta hai kyunke kisi bhi 'amal ki qubooliyat

ke liye 'aqeedeh ka durust hona shart-e-awwal hai. Agar koyi shakhs shirk wa kufr ke 'aqeedeh me mutbela howa to uske saare aa'maal zaaye ho jayenge. Allaah Ta'ala farmate hai:

﴿وَلَقَدْ أَنْجَى لَيْكَ وَإِلَى الْأَنْزَنِ مِنْ قَبْلِكَ لَئِنْ أَنْكَتَ لَيْحَنَ عَمَّلَكَ وَلَكَذَنَ مِنْ الْخَيْرِ﴾

"Aaur yaqeenan teri taraf aaur tujhse pahle(tamaam nabiyo)ki taraf ye wahi ki gayi hai ke agar tum ne shirk kiya to bilashuba tumhaara 'amal zaaye' hojayega aaur yaqeenan tum khasara paane waalo mese hojaoge" [Az-Zumar:65].

Yahi wajeh hai ke shirk-e-akbar se aadmi deen-e-islam se khaarij hojata hai aaur agar shirk karne waale ne shirk se tawba na ki aaur shirk hi ki haalat me margaya to hamesha-hamesha ke liye jahannum ki aag me rahega:

﴿رَبَّهُمْ مَنْ يُشْرُكُ بِاللَّهِ وَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَرَدَتْ لَهُمْ﴾

"Beshak jo Allaah ke saath shirk karta hai Allaah Ta'ala ne us par jannat haraam kardi hai aaur uska thikaana jahannum ki aag hai" [Al-Mâ'idah:72]

RAJAB KE KUNDO KI KHAANI:

Shaitaan ne musalmaano ke andar jo bohatsa shirk daakhil kiya hai us me se aik 'amal rajab ke maheene me Imaam Ja'far Saadiq(عليه السلام) ke naam ke kunde bharna bhi hai, is ko saabit karne ke liye aik jhooti kahaani ka sahaara liya jaata hai, jiska khulaasa ye hai ke Madina-e-Munawwara me aik ghereeb lakadhaare ki biwi ne Imaam Ja'far Saadiq(عليه السلام) ko ye kahte Howe suna ke jo shakhs 22 rajab ko mere naam ke kunde bharega phir Allaah se jo bhi dua'a maange ga wo qubool hogi warna qayaamat ke din wo mera girehbaan pakadle. Chunaanche us lakadhaaran ne aisa hi kiya aaur uska shohar bohat sa maal lekar waapis lauta aaur aik shandaar mahal ta'meer karke rahne laga aaur wazeer ki biwi ne kundo ko na maana to uske shohar ki wazaarat khatam hogayi, phir usne tawba ki aaur kunde bhare to wo dubaara wazeer ban gaya, uske baad baadshaah aaur saari qaum har saal dhoom-dhaam se kunde manaane lagti.

Aslan ye shirkiya rasam ahle tashee' ne shuru' ki. Wo 22 rajab ko subah savere meethi cheez tayyaar karte hai phir matti ke kundo me isko bharte hai phir Ja'far Saadiq(عليه السلام) ke naam ka khatam padhte hai aaur subah savere 'azeez wa aqaarib ke saath baithkar khaate hai, baad me shiya hazraat se mutaasir hokar baaz naadaan naawaqaif sunni bhi kunde karne lage.

KUNDE BHARNE WAALO KA AQEEDAH:

Kunde bharne waalo me aksariyat un loogo ki hoti hai jo ye nazar maante hai ke agar unka fala kaam hogaya to wo Imaam Ja'far Saadiq(عليه السلام) ke naam ke kunde bharenge, baaz be aaulaad hote hai wo aaulaad hone ke liye ye nazar maante hai, baaz ki aaulaad bachpan me marjaati hai wo apni aaulaad ki zindagi keliye aisa karte hai, baaz khud bimaar hote hai wo apni sahet ke liye nazar maante hai, baaz muqaddimaat se bari hone keliye aisa karte hai, baaz rizq me faraaqi ke liye kunde bharte hai aaur unka ye 'aqeedah hota hai ke jab hum Ja'far Saadiq(عليه السلام) ke kunde bharenge to wo hum se raazi hojayenge aaur phir wo hamaari museebat ko door kardenge aaur iske saath saath unhe ye khauf bhi hota hai ke agar hum ne unke kunde na bhare to wo naraaz

hojayenge aaur agar wo naraaz hogaye to hamaari zindagi mushkilaat se bhar jayegi jaisa ke us mauqe' par padhi jaane waali farzi kahaani me zikr hai ke wazeer ki biwi mushkilaat me mutbela hogayi.

Islaami nuqta-e-nazar se ye nazariyaat Shirk-e-Akbar hai kyunke:

1. Bharoosa aur tawakkal sirf Allaah par hona chahiye:

Allaah farmate hai:

﴿وَعَلَى اللَّهِ قَلِيلُهُمْ الْمُؤْمِنُونَ﴾

"Moomino ko sirf Allaah hi par bharoosa karna chaahiye" [Al-'Imrân:122]

2. Sirf Allaah ki rahmat se umeed honi chaahiye:

Allaah Ta'ala Farmate Hai:

﴿وَمَنْ يَقْنَطْ مِنْ حَمْدَةِ رَبِّهِ إِلَّا أَعْنَانُ﴾

"aur Allaah ki rahmat se mayoos hona gumraaho ka kaam hai" [Al-Hijr:56]

3. Khauf sirf Allaah ka hona chaahiye:

Allaah Ta'ala Farmate Hai:

﴿إِنَّمَا يَعْمَلُ مَسِيْحَ اللَّهِ مِنْ أَنْ يُلْهِ وَأَيْمَرُ الْأُخْرَى وَأَقْامَ الصَّلَاةَ وَأَنِ الْرَّوْحَةَ وَلَمْ يَجْعَلْ إِلَّا لَهُ فَسَيِّرَ أُولَئِكَ أُنْكَوْدِيْنَ أَجْهَدِيْنَ﴾

"Bilashubh Allaah ki masjide wahi abaad karte hai jo Allaah par aaur Aakhirat par imaan laate, namaaz qayam karte aaur zakaat dete hai aaur Allaah ke siwa kisi se nahi darte yahi loog umeed hai ke hidaayat yafta loogo me dakhil honge" [At-Taubah:18]

Ye tawakkal, umeed aaur khauf sirf Allaah se isliye hai ke tamaam ikhtiyaraat usi ke paas hai.

4. Izzat aur Zillat dena Allaah hi ke ikhtiyaar me hai:

Allaah Ta'ala Farmate Hai:

﴿فُلَّا إِلَهَ مِنْ إِلَهٍ مُّلِكٌ إِلَهٌ مُّؤْتَقِّيُّ الْمُلْكَ مِنْ تَشَاءُ وَتَبْرُعُ الْمُلْكَ مِنْ مَنْ تَشَاءُ وَتَجْعَلُ مِنْ تَشَاءُ وَتُنْزِلُ مِنْ تَشَاءُ﴾

"Aye Nabi! kahiye ke aye Allaah! Baadshaahat ke Maalik tu jisko chaahae baadshaahat de, jisse chaahae baadshaahat cheen le aaur jisko chaahae 'izzat de aaur jise chaahae zaleel kare, har tarha ki bhalaayi tere hi haath me hai aaur beshak to har cheez par Qaadir hai" [Al-'Imrân:26]

5. Rizq me faraakhi aaur tangi karna Allaah ke ikhtiyaar me hai:

﴿أَللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عَبْدَهُ وَيَنْهَا لَكَ﴾

"Allaah apne bando me se jiskeliye chahta hai rizq faraaq kardeta hai aaur jiske liye chahta hai tang kardeta hai" [Al-'Ankabût:62]

6. Allaah ke siwa koyi rizq me barkat dene waala nahi

﴿إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُنْدُنِ الْمُلْكِ لَيَكُلُّونَ لَكُمْ رُزْقًا فَإِنَّمَا يَعْنَدُ اللَّهُ الرِّزْقُ وَأَعْبُدُهُ وَأَشْكُوُهُ لَهُ﴾

"beshak jinko tum Allaah ke alaawa poojte ho wo tumko rizq dene ka ikhtiyaar nahi rakhte pas Allaah hi ke ha se rizq talab karo aaur usi ki 'ibaadat karo aaur usi ka shukr bajalao" [Al-'Ankabût:17]

7. Aaulaad dena Allaah hi ke ikhtiyaar me hai:

Allaah Ta'ala Farmate hai:

﴿إِنَّمَا مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَحْكُمُ مَا يَشَاءُ إِلَيْهِ لَمْ يَشَاءُ إِنَّمَا وَيَهْبِطُ لَمَنْ يَشَاءُ إِلَيْهِ لَمْ يُرِدْ وَمَنْ يَهْبِطُ فَإِنَّمَا وَيَهْبِطُ لَمَنْ يَشَاءُ عَبْدَهُ لَهُ لَمَنْ يَهْبِطُ فَإِنَّمَا وَيَهْبِطُ لَهُ لَمَنْ يَشَاءُ قَرِيبَهُ﴾

"Aasmaan-o-zameen ki baadshaahat Allaah hi keliye hai, wo jo chaahata hai paida karta hai, jise chaahata hai betiya deta hai, jise chaahata hai bete deta hai ya unko bete aaur betiya doono 'inaayat farmaata hai aaur jise chaahata hai be-aaulaad rakhta hai, wo to jaanne waala aaur Qudrat waala hai" [Ash-Shûra:49,50]

8. Bimaari se shifa dene waala Allaah Ta'ala hi hai:

Allaah Ta'ala Ibraheem(عليه السلام) ka qaul naqal farmate hai:

﴿وَإِذَا مَرَضَ فَهُوَ يَهْبِطُ﴾

"Aaur jab mai bimaar hota ho to Allaah hi mujhe shifa deta hai" [Ash-Shu'ârâ:80]

Al gharz har qism ke ikhtiyaraat Allaah Ta'ala Akele ke haath me hai.

ANBIYA AAUR AAULIYA KI BEBASI:

Insaano me subse afzal anbiya-e-kiraam hai, wo Allaah Ta'ala ke chune huwe bande hote hai, aik musalmaan jab anbiya-e-kiraam aaur aauleyya Allaah ki seerato ka mutaa'la karta hai to wo qadam-qadam par ye mahsoos karta hai ke asal ikhtiyaraat sirf Allaah ke haath me hai aaur Anbiya-e-kiraam bhi na kisi ko aaulaad de sakte hai na rizq me faraakhi karsakte hai aaur naahi mushkilaat ko door karna unke ikhtiyaar me hai phir Ja'far Saadiq(عليه السلام) ke baare me aaise nazariyaat rakhna kaise jayez hai?

CHAND WAAQIYAAT MULAAHEZA FARMAYIYE:

1. Nuh(عليه السلام) aur loot(عليه السلام) ki biwiya unpar imaan nahi laaye to wo sub ke saath jahannum me jaayegi, unke shohar Nabi hone ke baawajood unko jahannum ke azaab se na bacha sakenge" [Al-Tahreem:10]

2. Nuh(عليه السلام) ka beta unki nigaaho ke saamne gharq hota hai, wo bete ko bachaana chaate hai, bete ko samjhaate hai aaur Allaah se bhi dua karte hai magar wo bete ko Allaah Ta'ala ke 'azaab se nahi bachaasake [Hood:42-43]

3. Muhammad-ur-Rasool Allaah(عليه السلام) chaahate the ke Abu Talib musalmaan hojaaye magar unki maut Abdul Mutallib ke deen par howi, uska aapko shadeed dukh tha Allaah Ta'ala ne Aayat nazil farmayi:

﴿إِنَّكَ لَا تَهْبِطُ مِنْ أَجْبَبِتْ وَلَكِنَّ اللَّهَ يَهْبِطُ مِنْ يَشَاءُ﴾

"(Aye Rasool!) beshak aap jisko chaahete hai use hidaayat nahi desakte balke Allaah hi jisko chaahata hai hidaayat karta hai" [Bukhari:4772, Muslim:24]

4. Jab Abdullah ibn-e-Ubai Rayees-ul-munaafiqeen margaya, Aap(عليه السلام) ne (barkat ke liye) apni qamees uske kafan keliye di, uska namaaz-e-janaaza padhaayaa yaani uske liye maghfirat ki du'a ki laikin uski maghfirat na hosaki aaur wo jahannum me chala gaya.[Bukhari:4670, Muslim:2400] Allaah Ta'ala ne irshaad farmaaya:

﴿إِنْسَتَفَرْهُمْ أَوْ لَكَسْتَغْفِرْهُمْ لَهُمْ لَمْ يَسْتَغْفِرْهُمْ سَبْعِينَ مَرَّةً فَلَمْ يَعْفَرْهُمْ اللَّهُ هُمْ﴾